

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep
John 10:1

Haugen, Rev. A. K.
March 1946

Volume 21

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LIFE VERSUS DEATH

Epistle: 1 Cor. 15:50-58

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." —v. 57.

In our epistle today we are confronted with the saddest, but also the gladdest event of life. Death does come to all. The old must die, the young may die. Very often indeed, we are reminded of the fact that this earth is not our home, our abiding place. The human body does not, it seems like to give up its life, yet a power does overcome it and death takes place. Nevertheless, this sad event may become a glad event.

If there had been no sin, there would be no death nor any fear of death, in the human heart. God reveals to us here, that the sting of death is sin. Sin is a venomous serpent with a deadly sting. None escape from its poisoning arrow. Therefore man is mortal, perishable.

The serpents sting is deadly because behind the stinging instrument is the strength to insert venom into the body and cause poisoning and death. Sin does the same, only it does not only produce physical death but spiritual and eternal death. When man endeavors to run against the law of God as revealed by the Word, and through conscience, he finds it hard and inflexible. This law is so unyielding that it cannot be broken by any man. We do speak of "breaking the law" but actually the law stands just as firmly as ever. It is God's law, eternal, unmovable, unchangeable. It is the sinner, rather, that is broken. The law is good and just. Everything against it is sin. Sin is the sting, the venom, that brings death. "The soul that sinneth, it shall die. To Adam were the words spoken "in the day that thou eatest thereof thou shalt surely die. Thus the story of humankind unless God intervened, would end with death, because all have sinned.

But God has intervened. In His mercy and love He does not desire the human story to end at such a point. Though Paul too came to the above conclusion regarding death, he permitted God's Spirit to lead him further. It led, and still leads to a different conclusion to man's life story. "Thanks be to God which giveth us the victory through our Lord Jesus Christ. Paul found that sin abounded in him. There was not just a little touch of it. Listen: "wretched man that I am!" "sinners, of whom I am chief". Nor was this hypocritical modesty. When the Spirit of God speaks to a sinner, a deep well of iniquity is revealed — the human heart. Paul did not stop there but further permitted the Spirit of God to reveal the victory over sin.

This victory does not lie within oneself. That was won by Jesus for Paul, but also for you too, reader, by His substitutionary death on Calvary. The Word does not show any merit in man, but thanks are rendered to God alone. Notice the word "giveth". It is not wages, or merit, but an outright gift. The victory of Christ becomes that of the sinner by faith.

Faith in Jesus opens one sinner's eyes to the Christian hope. For the Christian, death is but a sleep. As Jesus was raised, so also will the believer be raised, in God's own time, to the inheritance incorruptible. At that time, the consummation of all things, there will be a change. The dead in Christ shall be raised incorruptible, and those yet remaining on earth shall be changed "in the twinkling of an eye, at the last trump."

Flesh and blood, however, shall not inherit this glorious life. Sinners are born into this kingdom by a spiritual birth. God is anxious to perform the miracle of the new birth in your heart. Permit Him into your life. Then temporal death will not be a ghastly thing. Rather it will be a welcome guest, translating you as a believer in Christ, into the new and perfect

Would You Pass Inspection?

The inspector was there. The teacher was standing with bowed head, red-faced and ashamed. His training had been inadequate and his teaching indifferent. The children had not learned what they should. On the recommendation of the inspector the board dismissed this teacher for his poor work.

Our greatest opportunity and our heaviest responsibility is in teaching the children and in training the young people. Those in this great work should have the best possible preparation.

We are not satisfied with public school teachers who have only grade nine and no Normal School training; but this about equals the practice in many of the Sunday Schools. Anyone that has been confirmed is considered prepared for Sunday School teaching. We are not called upon to meet the approval of any government department here, but let us not forget that every Sunday School teacher is called upon to show himself "approved unto God".

The Bible is the subject matter for the Sunday School. Teachers must know this subject matter if their teaching is to be approved by God. The work is for Him in the Sunday School. The ideal would be that every teacher have special Bible training for this work. It would make him more effective not only in the Sunday School, but in the Luther League, and every other phase of congregational work and Christian living.

We have the training facilities. The Lutheran Bible Institutes can give you this special training.

Would your Sunday School teaching pass inspection? Are those in your class learning what God wants them to know? Or perhaps you are not teaching at all while God wants you in the work. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

—J. S. S.

BAWLF, ALBERTA.

Dear Editor and Friends
of the Bethany Home:—

Just a Greeting and Thanks to each and everyone, who so kindly have remembered the Home from time to time, with Gifts in Cash and Natura. May you receive much Joy and Blessing in Remembering the work for the Aged. And let us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6, 9.

Sincerely Yours in the Service for the Aged.
Sister Marie Weiks.

Gifts of Cash

ARMENA, ALTA.— Mr. and Mrs. Bert Lomness in memory of Mrs. Gust Anderson \$1.00.

BAWLF, ALTA.— Mr. and Mrs. K. O. Eggen, and Sister Marie Weiks in memory of August Miller \$3.00. In memory of Joseph Olson: Mrs. Molstad and Harold \$2.00, Mr. and Mrs. C. Hendrickson \$1.00, Mr. and Mrs. O. Hendrickson \$1.00, Mr. H. T. Hendrickson \$1.00, Mr. and Mrs. Harold Olson \$2.00, Mr. and Mrs. G. Sanden \$2.00, Mr. and Mrs. A. E. Odland \$2., Mrs. Helene Scheider in memory of Joseph Olsen and Canton Gaalaas \$1.00. In memory of Canton Gaalaas: M. and Mrs. Albert Pederson and Melvin \$2.00, Mr. and Mrs. G. Sanden \$1.00, Rogness Bros. \$2.00. Mrs. Lena Erickson in memory of Mr. S. J. Linder \$1.00. Donation from Mr. and Mrs. Nels Kvitem \$1.00. Bawlf Lutheran Ladies Aid Rev. A. K. Odland \$18.00. Hans Nelson to Building Fund \$5.00. Hans Nelson in memory of Gunnar Hundland \$1.00. BRUDERHEIM, ALTA. — Mr. and Mrs. Raynold Thronson in memory of C. Gaalaas \$1.00.

CAMROSE, ALTA.— Mr. and Mrs. G. Rosland in memory of Canton Gaalaas \$1.

life in the presence of God. Amen!

E. H.

Mr. Ole Rosendahl in memory of Mr. Haile \$1.00. Camrose Ladies Aid Rev. Vinge Pastor (Collection) \$1.50. Mrs. Bjaland donation \$5.00. Mrs. Jacobson donation \$1.00. Mrs. Nygaard donation \$1.75. Mr. and Mrs. C. A. Magnusen and Mr. and Mrs. Luther Olson in memory of Ole Berg \$2.00.

CLARESHOLM, ALTA.— Nidaros Ladies Aid, Rev. Raymond Olson Pastor, in memory of Mr. Ole Berg \$3.00; also from Mission Band \$2.00, Mr. and Mrs. Walter Fredrickson \$5.00, Mr. and Mrs. Ole Finstad \$5.00.

ENCHANT, ALTA.— Zion Ladies Aid, Rev. R. Olson in memory of Mrs. John Olson and Mrs. Sivertson \$2.00. In memory of Mrs. Albert Hanson (Bldg. Fund) from Mr. and Mrs. Sven Varhaug \$2.00; Mr. and Mrs. I. Mickelson \$5.00. Mrs. A. Ellifson, Sigmund and Barney Ellifson \$5.; Mrs. E. Cameron Travus and Mr. and Mrs. S. Hawg \$4.00; Mr. and Mrs. J. B. Orsten and Mr. and Mrs. S. Orsten \$5.00. Mr. Albert Hanson in memory of his Wife and Wheat Centre Mr. and Mrs. O. Jaeger, U.S.A. \$5.00.

EDBERG, ALTA.— Mr. and Mrs. A. Pearson and Mr. and Mrs. Bennie Pearson, Mr. and Mrs. Thorsten Johnson and family? Mr. and Mrs. Gustavson, Mr. and Mrs. Walter Pearson, in memory of Mrs. Troness of Dorenee Alberta \$3.00.

ESTEVAN, SASK. — Mrs. M. Hildal \$1.00. In memory of Ole Kvame from: Mr. J. E. Marken \$1.00, Mr. Mons Hillestad \$1.00, Mr. Torjus Lee \$1.00, Mr. and Mrs. Ed. Parnas \$1.00, Mr. and Mrs. Ch. Fjorholm \$1.00 and in memory of Hans Lund \$2.00.

EDMONTON, ALTA.— Central Luth. Ladies Aid, Rev. M. S. Johnson \$15.00.

HINCHCLIFFE, SASK. — Knudson Estate \$250.00.

LOUGHEED, ALTA.— Trinity Ladies Aid, Rev. J. B. Stolee, Pastor \$25.00.

LANGHAM, SASK.— First Sask. Ladies Aid in memory of Mrs. Magnus Anderson (Bldg. Fund) \$10.00.

LOMOND, ALTA. — Mr. and Mrs. John Wagsberg in memory of Mrs. A. Hanson of Wheat Centre \$4.00.

ROSE VALLEY, SASK.— Mr. and Mrs. Irvin Quaell in memory of Mrs. Trumon Degerness \$2.00.

ROBSART, SASK.— From friends in memory of Mr. A. K. Rosdal of Rolling Hills, Alta. \$519.25.

RYLEY, ALTA.— Mr. Olaf Bruce in memory of Mr. Ingvald Lillo \$1.00.

ORDALE, SASK.— Mrs. Anna Helle, in loving memory of her husband \$50.00; also \$2.00 from Mr. Osmund Senum.

PREECEVILLE, SASK. — St. John's Ladies Aid, in memory of Mrs. Ole Anderson \$5.00. Rev. and Mrs. A. Tveidt Bldg. Fund) \$5.00.

PENZANCE, SASK. — Trinity Ladies Aid, Student Pastor Arthur Solheim, in memory of Mrs. O. Krisloeb \$10.00.

TORQUAY, SASK.— Mr. and Mrs. A. G. Peterson in memory of Mr. A. G. Hammond \$2.00; also Mr. and Mrs. Albert Fonstad and Mervin \$2.00. Bromhead Ladies Aid, in memory of Mr. L. C. Bloor \$5.00.

VIKING, ALTA.— Mr. and Mrs. Ed. Thompson in memory of Martin Nelson \$2.00.

WETASKIWIN, ALTA.— Vang Ladies Aid, Rev. K. O. Kandal Pastor, in memory of Mr. Alfred Jevning (Bldg. Fund) \$3.00.

WIINIPEG, MAN.— Mr. Peder Velde in loving memory of his wife (Bldg. Fund) \$5.00.

WHEAT CENTRE, ALTA.— Mrs. R. Otteson in memory of her sister Mrs. Albert Hanson (Bldg. Fund) \$25.00.

MOORHEAD, MINN. — Mr. A. H. Olesberg in memory of his Parents, Mr. and Mrs. E. O. Olesberg \$5.00; also \$5.00 from Mrs. M. Oyvren, Bawlf,

Gifts in Natura

BAWLF, ALTA.— H. H. Shannon 12 pt. Boxes of Currants. Mr. and Mrs. Harold Olson 5 Chickens. Mrs. Gust Olson

A Memorial

Secular organizations are planning suitable memorials to those who so bravely served in our stead, many of whom gave their youthful lives that we might be free. Would it not be well if our Lutheran congregations, Luther Leagues and other organizations prayerfully considered some spiritually worthy and profitable way in which we could commemorate the sacrifices of those from our midst through whom God so graciously preserved our freedom and granted us victory?

—"Lest we forget." Our sin brought this war upon us. Humiliating as that truth may be it is something we cannot afford to forget. Whatever the memorial it ought to bring to our naturally proud and self-satisfied hearts a recollection of lost opportunities and failings—a recollection that should spur us on to make full use of the ones now before us. The memorial ought to direct and crystallize our resolve that, by God's grace, Christ's people shall this time faithfully live up to their glorious opportunities of bringing Christ to a sin-sick world.

—"Lest we forget." While we honor and gratefully remember those who fought and bled and died for us, let us never forget that it was God Who granted us peace and victory. We owe our peace to Him, and its use for Him. God is giving us peace for the sanctification of society and the evangelization of the world.

A memorial! What shall it be? A congregational home mission effort to reach the unchurched about us? A Sunday School mission for neglected and delinquent children? A parish worker, evangelist, or a foreign missionary sponsored by a congregation, league or circuit? Pray God for guidance. Consult with church leaders as to special needs and fields of service. And when the Lord answers your prayer with His assignment launch out thankfully and expectantly.

We sent our youth out with the deadliest weapons to kill, to mar and to maim the youth of other lands. Let us now send them out with the Word of Life for the healing of the nations. Thus shall we keep faith with our dead, fittingly show our gratitude to the returned and living, and do the will of our God. —A. K. H.

several lbs. of Grapes. Mrs. Berget Johnson Frut, and Doughnuts. Mr. and Mrs. K. O. Eggen several quarts of Raspberries, fresh. Mrs. Zemlicka several quarts of fresh Blueberries.

CAMROSE, ALTA.— Rev. A. M. Vinge Pastor. Visit by Camrose Lutheran Ladies Aid which left following gifts: Mrs. A. Hoveland 5 lbs. of Honey 2 quarts of canned fruit. Mrs. C. A. Magnuson one towel 2 qts of Canned Fruit, and 2 tins of Corn. Stella Halland two towels, 1 qt of canned Fruit one qt. of pickles. Miss Stella Gunderson 1 lb. of Coffee, 2 tins of peas. Mrs. Ole Krogstad 1 lb. of Coffee, 1 lb. of Tea, and one Towel. Mrs. A. J. Ofrim one large sized Granite Kettle. Mrs. Mary Pederson two Towel and one wash cloth. A Friend 2 qts. of Preserves. Mrs. Skattebo one pr. of Pillow Cases, one qt. of Canned Fruit. Mrs. George Moi 1 pr. Pillow Cases. Mrs. Arneberg, 1 lb. Coffee, 1 box of Soda Biscuits, 1 lb. Dried Apples. Mrs. Nygaard 2 qts. Canned Fruit, 1 lb. of Coffee. Mrs. Rasmussen 1 Loaf of Bread, 1 lb. Coffee, 2 cans Sardines.

IRMA, ALTA.— Mr. and Mrs. E. R. Erickson 12 lbs. of Dairy Products.

KYLE, SASK.— Mrs. E. Haagenen and Mrs. R. Gunderson, Second handed Clothing. 2 Ladies Coats, 3 Aprons, 2 Bloomers. 3 Dresses, 3 Slips, 1 Bathrobe, 5 Flannel Nightgowns.

OUTLOOK, SASK.— Lutheran Ladies Aid, Rev. A. K. Haugen Pastor, Individual parcels for each Member of the Home.

Sask. River Sr. L.D.R. one wollen Blanket.

PRINCE RUPERT, B.C.— Mr. and Mrs. Matt. Norgaard one Gallon of Fish Balls.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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A New Church Building

It was with great pleasure that we scanned the city's skyline as we descended the viaduct from the south hill and saw the new church tower already pointing Heavenward in the middle of the city. From the first sight we realized that at last one congregation had taken courage to build a church according to the best principles of church architecture for small churches. We could see that somebody had been studying God's plan in the Old Testament for His sanctuary and withstood all the critics of 'we always did it this way' until the building got under way so that the truth could be shown. A church 26 x 60 is a beautiful church. A church. A church high under the ceiling, with no false ceiling, but the substantial beams of a sturdy roof, draw the heart upward to worship the God above. The flat-top windows bring out the true principle of frame construction. Round-top or pointed window heads are only a pretence to mimic stone or brick construction in which they are a necessity. Finally here is a paragraph from Webber.

"True enough, Word and Sacraments are the only means of grace by which the Holy Spirit can approach the heart of man. In sculpture and stained glass is neither forgiveness of sin, life or salvation. But this fact does not prevent us from rearing a temple to the glory of God, and reserving it solely for this purpose. Wherever men worship the ever-present Trinity, wherever they sing their Magnificats, their Psalms and their hymns of praise, wherever the Word is proclaimed, and the True Body and Blood of Our Lord received in the Blessed Sacrament, there do we have a house separated from profane uses. Its bricks and stones are not holy, but its purpose certainly is." And further, "God Himself revealed the lesson when the Temple was built. One's spiritual nature is not touched in a room whose every detail suggests competitive bargaining cheapness, or pretence; nor yet in a brilliantly lighted 'auditorium' whose stage-like platform suggests the lyceum." Does anyone want to hear more about it?

—J. B. H.

On invitation from Frontier, Saskatchewan, Rev. H. Christenson's charge, Canada Inner Mission Federation will hold a meeting there November 9—11.

Every kindly invited to come and spend three days around the blessed Word of God.
Einar Haave,
Lars Njaa.

The Prince Albert Circuit will hold its fall meeting in Saron Lutheran Congregation near Hagen, Saskatchewan, Pastor J. B. Stolee's charge, November 16—18. The theme for discussion will be Isaiah 55 and Pastor J. B. Stolee will introduce the discussion.

The convention begins Friday evening.
J. T. Dahle, Secretary.

The family altar would altar many a family
When your knees knock, kneel
Truth—the only thing that cannot be
improved upon.
(from the Zion Lutheran Messenger,
Saskatoon, Sask.)

NEWS FROM THE DISTRICT

Saskatoon News Items

(Gleaned from Zion Lutheran Messenger, Monthly bulletin).

An option has been secured on the property at the foot of the Broadway bridge on 4th. Ave. — The congregation will now consider the matter of securing this property for the site of the new church.

Zion Lutheran Choir presented three concerts in churches in the Saskatoon area on October 21st. The churches visited were: Skudessness Lutheran, Strongfield, Bethlehem, Hawarden, and Hanley Lutheran. Collections received go to the organ fund.

Zion Lutheran won the attendance record at the banquet of the British and Foreign Bible Society for the third or fourth time. The attendance from Zion exceeded that of any of the other 43 Saskatoon churches.

New Home for the Aged

As announced in an earlier number of The Shepherd, the District Board of Charities is making arrangements for the erection of a new Home for the Aged in Saskatoon. A fine site has been secured, and negotiations with the city of Saskatoon have been very satisfactory.

As soon as various details have been arranged, there will be a general solicitation of funds and individuals and organizations will have an opportunity to give generous support to this project. An adequate Home for our old people has been a dream of the District for some time, and is a project that will appeal to the members of our Church.

The Canadian Lutheran Bible Institute

The school opened its fall term on Tuesday, October 30th. The teachers for the fall term are: Dean C. A. Bernhardson, Pastor Raymond Olson, and Pastor Otto Eklund.

The School has hitherto been heated by the use of coal heaters throughout the building. Since the building is well insulated it has not been so difficult to keep it warm. However, having heaters on each floor and in the classrooms and basement it entailed a great deal of work.

The Board therefore decided to install a furnace. The furnace will be installed so that it can be made use of this school year. It was also the decision of the Board that the money for the furnace should be at hand before it is installed. A considerable sum has already been received, but more is needed.

C.L.B.I. has in the past, and will in the future, under God, render a blessed service in the extension of the Kingdom. —V.

The Christian Service Group of Camrose Lutheran College

Members of the Christian Service Group of Camrose Lutheran College gave a program in Edmonton Sunday Nov. 28. The group gave a program over CFRN at 9:30, at the Augustana Church at 11:00 A.M. and Central Lutheran 7.30 P.M.

Colombia Mission

A Rally of the Canadian Branch of the Colombia Evangelical Lutheran Mission will be held at Thronhjelm Church, Pastor G. J. Ostrem's charge, November 21, 1945. There will be three sessions: 11.00, 2.00, 8.00.

A. M. Vinge, Secretary.

Edmonton Circuit Meeting November 16—18, 1945. Text, Mark 2: 1-12. This is the Annual Meeting. Each congregation should send delegates.

"Only insofar as we are informed can we be interested in any matter. In reading our church papers we get acquainted with our church and naturally become more interested in her work." —Rev. M. A. Hall, Kenyon, Minn.

"How can you expect to be interested in the church unless you keep informed about its work by reading the church paper?" —Rev. H. M. Finstad, Lawler, Iowa.

Here Is A Way

Here is a way to reach the children without religious instruction through our Lutheran Sunday School by Mail from Outlook, Saskatchewan. Here is a mission opportunity not to be neglected. Do something about it! Pray about it! Speak about it and mention it in your letters. Almost a thousand were enrolled last year. How many will be enrolled this year?

Here is a way to strengthen those of our Sunday schools unable to operate the whole year. Use our Lutheran Sunday School by Mail if there are some winter months you cannot meet. The teachers can correct the papers and thus keep in contact with their pupils. Here is a way to strengthen our Sunday Schools.

Here is a way to further Bible study. The post-confirmation course now offered in Acts can enrich the spiritual life of young and old. These lessons are simple enough and deep enough to meet your needs. Send to our Lutheran Sunday School by Mail for sample lessons. Better yet enroll at once and let your friends see the lessons you receive.

Here is a way to combat dangerous heresies. All correspondence courses offered are not good. Some are dispensers of dangerous and soul destroying teachers. Therefore urge the greater use of our Lutheran Sunday School by Mail, S.L.B.I., Outlook, Sask.

Now here is the way. ENROLL TODAY!

—J. B. Stolee.

S.L.B.I. OPENING DAY

"My God how wonderful Thou art, Thou everlasting Friend." This was the testimony of many at the opening of S.L.B.I. on October 10. There was common rejoicing among the group to greet returning students and also to meet other young people who are attending for their first year.

After a busy day of "getting settled" we gathered in the chapel for our formal opening service. We were happy to have with us many friends from surrounding districts. As guest speaker, Pastor Oscar C. Hanson, Executive Secretary of the International Young People's Luther League was present. Pastor Hanson pointed out to us from God's word that the *greatest need* in the world today is that we realize our sin and confess it to God; the *greatest message* is the glad tidings of salvation in Christ as we have it in His word. S.L.B.I. has this greatest message as it proclaims the word of God in its truth and purity. In our day we are "power conscious". As a nation we boast of our man power; our powerful machinery; the power of our army, navy and airforce, but the *greatest power* in the world is the power of God—the power that can transform lives.

Students were challenged with the fact that here at S.L.B.I. we are on holy ground. We live in buildings and use facilities that have been dedicated to the Lord. We have been given a great opportunity which we dare not misuse. In the year that lies ahead God has much to give us.

After the service, staff, students and friends gathered for a reception in the dining hall.

We ask our many friends to remember S.L.B.I. in their prayers that this year may be rich in spiritual blessings for each one in attendance.

—C. A. H.

Prince Albert Lutheran Congregation is erecting a new house of worship and hopes to be able to use the new building about the middle of November. Construction of the new building was begun on August 1st. For ten years the congregation has worshipped in a basement. Now the basement has been extended twenty feet in length and a completed church erected. The congregation is looking forward to the day when it can move into its new home. For the present, services are being conducted Sunday afternoon in one of the other churches of the city.

The erection of the church is made possible by a loan from the Church Extension Fund. The plans for the church were drawn by the well known church architect, Thorwald Thorson of Forest City, Iowa.

Sunday, Oct. 14th, Miss Dorothy Anderson of Naicam, Sask. was installed as Parish Worker in the Prince Albert Congregation. She is a graduate of the three

year Bible course at S.L.B.I., Outlook. Her work in the congregation is made possible by the Faith-in-Action project of the Canada District Luther League, and will include home and hospital visitation, Sunday School work and the like.

Krig — Fred

Vi er kommet igennem de fem tunge krigsaar. Ja, Gud ske lov og tak! Vi er kommet igennem.

Krigens slag har rammet forskellig. De er mange som er rammet haardt, som har faat saar som det vil ta slektled av tid at læge, hvis det da er mulig at læge disse saar.

Krigen har ødelagt tusenemaal av Norges bedste jord, som aldrig mer kan bli dyrket. (Flyvepladsene har meterdype stenmasser under sementdækket.) Krigen har brutalt ført til vældig nedhugging av vore skoger. Den har ødelagt en stor del av vore skip. Krigsmagten har tat milliarder av vore penger. Men alt dette er jordiske ting. Den har tat værdifuldere ting end dette. Den har tat mange av vore kvinder og mænd, som er blit mishandlet, dømt, fængslet, bortført, dræpt. Mand, far, bror, søn, mor, søster er borte. Familier er sundrevne, hjemmene knust.

For mange har livskaarene tat paa livsmodet. Fristelsen til at lægge sammen har vært sterk baade for fiskere og bønder og mange andre. Men livsmodet har heldigvis seiret, de har ikke git op.

Man har sagt at den norske folkemoral er knust. Og hvorfor har man sagt det? Jo, fordi krig er raaskap og virker forraaende. Som en elv i vaarflom gaar over sine bredder og river med sig løst og fast som ikke taaler paakjenningen og fører til overflatene bundfald av slam og styggedom, saa har krigen revet med sig og bragt for dagen megen styggedom i vort folk.

Fristelsene har vært mange, strømmen stri, og mange blev revet med. Sædløsheten hos en mengde av de unge norske kvinder er gruopvækkende. Det er utvilsomt moden høst av al den urene sæd som blev baaret ut i vort folk før krigen gjennom magasiner, bladartikler, bøker og foredrag. Pengekjærligheten har tildels antat motbydelige former.

Men alt dette og mer slikt er dog utvekster. Det er ikke folket som er slikt. Den store masse av vort folk dømmer, fordømmer med avsky slike ting. Vi er kommet igennem disse tunge, prøvsomme aar mindre skadet end de fleste andre folk som har vært herjet av krigen.

Vi bør i dyp uværdighet takke vor naadige, almægtige Gud for at tukten over os har vært saa lempelig. Det er steget op til Gud tusener bønner dag efter dag fra bedende mennesker. Gud har hørt os. Nu maa vi ikke glemme at takke. Og vor tak maa ikke bli bare med ord. Den bedste ta vi kan gi vor Gud, er at bruke fredsaarene ret til et liv i hellighet og retfærdighet, i sand gudsfrøgt og næstekjærlighet.

Vi haaper at Gud som gir os igjen freden, ogsaa med den vil gi os rikt høve til at bære fredens budskap ut mellem vort folk og til vore missionsmarker.

Og maatte trangten efter fred med Gud bli like stor som trangten nu var efter fred mellem folkene, saa vilde vi faa en Guds rikes vaar som aldrig før. Gud gi det maatte ske til hans ære!

—Knut Rettedal i Utsyn.

Jesu Blod

En eldre jøde skriver:

Jeg viste at jeg hadde overtraadt Guds lov og behøvde forsoning for min synd, men forstod ogsaa at forsoning bare kunde opnaas gjennom blod. Det brende spørsmaal blev derfor: Hvor findes det forsonende blod?

Jeg var omkring 30 aar gammel, da jeg en dag i Konstantinopel overvar et møte for jøder, og første gang i mit liv hørte disse underbare ord: "Jesu, Guds Søns, blod renser os fra al synd." Taleren opholdt sig særskilt ved disse ord og forklarte at uten blodsutgydelse skjer ikke forlatelse — at Gud har git sin Søn til døden, for at alle som tror paa ham, skal ha syndernes forlatelse i hans navn, og at denne Guds enbaarne Søn just var jødernes Messias, den lidende Messias, som Salm. 22 taler om.

Den stund fandt jeg det blod som kan forsoner synden, og jeg trodde det budskap jeg hørte. Lovet være Gud!

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i November, 1945

24de Søndag Efter Trefoldighet

Matt: 9, 18—26.

Kjere lesere, naade vere med eder og fred fra Gud vor Fader og den Herre Jesus Kristus. Amen.

Siden fallet har mennesket, ja hele skapningen med, vert sykdom, sorg og nød underlagt. Baade skriften og erfaringen stemmer overens deri, at vort liv er fullt av møie og fortred, kummer og strid.

Alt enner i døden.

I den anginvne tekst stilles oss for øie livets kummer, sorg og lidelse. Den blod-sottige kvinne, hvis livskrefter minskede lit em senn, hadde kostet paa leger alt hun eiet uten aa bli bedre men heller verre, var i en haapløs stillstann. Det var ikke lettere for den stakkars far, hvis datter laa paa det siste og stred med døden, da han gik hjem-mefra som Markus beretter, her sies han var netop død.

De fletste av oss har nok oplevet noget liknende. Vi har staat ved noen av vore kjerres dødseng og set paa hvorledes krefterne har minket. Dødens kalle haann har holt paa aa fravriste oss noen av vore kjere som syntes os saa uunnverlige. Hjelpeløse har vi staat der og set dem blekne i døden. Det er tunge tilskikkelser, og de er ikke skjeldne i menneskelivet. Las os merke os gamle Moses' ord i den 90de salme. Om Morgenener de som "Det groende gres; om morgenene blomstrer det og gror op, om aftenenn visner det og blir tørt." Slikt er vort liv her paa jorden. Det kan ikke vere anderledes, ti vi maa baere syndens følger. Hør igjen Moses:

"Ti vi er gaat tilgrunne ved din vrede, og ved din harme er vi farne bort med forferdelse. Der har satt vore misgjerninger for dine øine, vor skjulte synd for dit aasyns lys".

Ja, den Hellige skrift skildrer menneskelivet meget mørkt. Endog Salamon i all sin herlighet kaller menneskelivet forfengeligheits forfengeligheit.

Er der da intet haap? Er livet vort haapløst tapt?

Ja overlatt til oss selv erder ingen utvei. Ingen mulighet for noget bedre.

Det var haapløst for den stakkars kvinne i vor tekst, likesaa for synagogeforstanderen. Men saa fik de spurgt at Jesus, profeten fra Nasaret var i nerheten. Ryktet om at han kunne helbrede folk, hvad sykdom de enn led av. Til ham ville de nu gaa med sin kummer. Synagogeforstanderen fallt ned for Jesus og sa, min datter er død, men kom og leg din haann paa henne saa vil hun leve. Jesus var villig til aa følle ham. Den blod-sottige kvinne sluttet sig til Jesus følge, hun ogsaa, for aa søke hjelp; m?n hun vilde helst bli ubermerket. Dog haade hun tro paa at Jesus kunne hjelpe, og hun blev hjulpen.

Her lerer vi at den som i sin nød gaar til Jesus med bøn om hjelp, blir hjulpen.

Visselig er alt lidelse og nød en følge av vor synd mot Gud; men Gud har av kjerlighet mot oss sennt sin søn Jesus Kristus for aa frelse os fra synd og død og satans rike. Han kom herud for aa ta vore sykdomme paa sig og bere vore piner. Ja I Jesus er livets haap. Til ham kan vi gaa; ti han sier: Kom hit til mig alle I som strever og har det tungt, og jeg vil gi ever hvile." Matt. 11:28.

Vi vet hvor han er aa finne. Han har fullbragt forløserverket for os, og nu sitter han ved Faderens høire hvor han som vor yppersteprest treder frem for oss i forbøn til Gud. Han har aapnet adgang for oss til Gud, saa vi ved troen paa Jesus kan bede til Gud som vor Fader, og han vil for Jesu skyld gi os hvad vi bede om. Vi vil faa høre samme ord som den blod-sottige kvinne. "Ver frimodig din tro har frelst dig, gaa bort i fred," og som Jairus, "Ver frimodig din tro har frelst dig, paa bort i fred", og som Jairus, "Frygt ikke, bare tro".

Setter vi vor lid til Jesus, til Gud saa kan vi si med gamle Asaf i den 73de salme "Men jeg blir altid hos dig, du har grepet min høire haann. Du leder mig ved dit raad, og derefter optar du mig i din herlig-

HALLESBY BESKRIVER SITT FANGENSKAP

"Gud kom og var hos mig i cellen."

Professor Hallesby talte offentlig, for første gang efter befrielsen fra Grini — den 27 mai i Oslo. I to aar — fra 13 mai 1943 — satt han paa Grini, de siste ti ukene i enecelle.

Han talte i Storsalen, og selv dette store lokale kunne ikke rumme alle dem som vilde se og høre ham igjen. Lokalet var fylt til trengsel et par timer før møtet begynte, og mange maate gaa uten aa komme inn.

Gjensynsgleden blev gripende og vakkert tolket av Indremisjonsselskapets nye generalsekretær, pastor H. E. Wisløff.

Professor Hallesby fortalte om hvad det lange ophold i tysk fangenskap har betydd for hans aandelige liv. Helt fra han blev en kristen har han faatt leve i Guds naade men aldri saa følbart som i denne tiden. Gud hadde baaret ham fremover paa en maate som han aldri før hadde visst det gikk an. Det største for ham i fangenskapet hadde vært at han saa klart hadde faatt se hvad det er aa være Guds barn for Jesu blods skyld, ikke for noe annet. Har vi bare denne visshet og denne forunderlige hvile, saa kan det storme omkring saa meget det vil. Han hadde faatt leve i permanent fred og forvissning. Hans tanker var nok ofte urolige. Men der hadde ikke minst opholdet i enecellen gitt ham ogsaa en utvortes ro som virket velgjørende. Gud kom og var hos mig i cellen, saa jeg sant aa si aldri var ensom, sa Hallesby. Det vilde aldri noen kunnet faa mig til aa tro paa forhaand. Han hadde ogsaa faat tid til aa lese mere i Bibelen enn noensinne. Han hadde lest gjennom Bibelen fire ganger under opholdet paa Grini, saa han var blitt mere kjent i den hellige skrift enn noen gang før.

Han hadde ogsaa faatt opleve hvad samfund betyr. Vi hadde godt og inderlig samfund med hverandre paa Grini alle som vilde leve med Gud, sa han. Det var ikke saa ganske faa. Samverene maatte være hemmelige. Det var forbudt aa holde møter. Men han tenkte ogsaa paa samfundet med Gud hele tiden. Det hadde vært saa godt og styrkende.

Om nu er jeg fri, sa Hallesby. Jeg kan ikke nekte at det var vanskelig aa tro det de første dagene. Paa Grini drømte jeg ofte at jeg var fri, men da jeg vaaknet, var jeg paa brakka. Og jeg kan ikke si hvor deilig det er at landet vaart er fritt igjen. For en gave Gud har gitt oss.

Det var ett ord som naturlig trengte sig frem hos ham nu, 103 Salme: "Min sjel lov Herren og alt som i mig er lov hans hellige navn, min sjel lov Herren og glem ikke alle hans velgjerninger." For øieblikket kjentes det næsten overflødig aa opfordre til aa takke Gud. Bønnen blir næsten ikke annet. Desto nødvendigere er det aa stemme i det annet: Glem ikke alle hans velgjerninger. Gud har gatt i rette med oss. Han tok riset i sin haand paa gammeltestamentlig vis hans slag var hardt, saa det rammet i detaljer innerste. Det var ingen som ikke blev rammet. Han gikk i rette med oss for vaare synder. Han ønsket aa si oss at vi hadde syndet i Norge. Vi

het. Hvem har jeg ellers i himlen? Og naar jeg har dig, har jeg ikke lyst til noget paa jorden. Vansmegeter enn mit kjød og mit hjerte, saa er dog Gud min hjertes klippe og min del evindelig."

Og med Brorson kan vi synge:

"Jesus tak at du tilsteder
Mig aa komme til dig ner.
Du har søde ord som gleder
Sterke ord som frelser her
fra all sorg og synd og nød,
se jeg er i Jesu skjød.
Der ere ære her at ligge
der er rikdom her at tigge."

Ere vere Faderen, Sønnen og Den Hel-ligaan som var er og altid blir een sann Gud fra evighet og til evighet."

—O. J. M.

vilde ikke høre paa hans ord slik det blev forkynt utover. Saa maatte han bruke kjensgjerningenes tale. Og Gud skje lov det er mange som har hørt. Det er mange som igjen har funnet frem til sin barnetro. Det var gripende paa Grini aa tale med de enkelte som kom stille og fortalte om hvad Gud hadde gjort for og med dem, under forhør og ellers. Gud hadde faatt dem i tale og de var kommet til frimodig tro, selv om de satt alene uten noen bibel. Vi takker Gud for religionsundervisningen i Norge selv om den kan ha vært fattig. Men spørsmålet gaar ogsaa utover til de mange andre. Freden straalte omkring oss, men gaar vi uten fred i hjertet?

Gud var naadig. Han overøste oss med velgjerninger i en grad ingen av oss hadde tenkt sig muligheten av. Han har reist vaart folk op av fornedrelsens gjennom en kamp saa seig og ukuelig, saa mandig, at jeg kjenner mig inderlig glad ved aa høre til det norske folk, sa Hallesby. Men den har kostet meget. Midt i denne rike jubel glemmer vi ikke aa tenke paa dem som graater bitrere taarer enn noen gang. De fikk ikke sine hjem igjen nu naar alle de andre kommer hjem. La oss tenke paa disse hjem. Jeg vet hvordan man kan bære andres byrder. La oss forene oss og hjelpe dem aa bære dette. Og vi tenker paa dem som kommer hjem som invalider efter den behandling de har vært utsatt for. Her har vi ogsaa oppgaver som venter.

Men Gud gav oss ogsaa hjelp til aa bestaa den store prøve, at vi ikke i seiersrusen fornedret oss til de samme metoder som vaare motstandere brukte. Og vi skal vise barmhjertighet naar retten har talt. Saa staar vi overfor en ny tid.

Det er mange ting som skal gjøre oss frimodige i bønn, sa Hallesby. Han har gjort mot oss langt mer enn vi kunne be om eller forstaa naar han gav oss freden slik han gjorde det. Det er ogsaa ting som tyder paa at vi har store ting i emning. Det er mange i vaart folk som har faatt se noe i denne tiden. Det betyr noe for dem. Mange som har vært fjernt fra kirke og kristendom har begynt aa se at kristendommen er ikke luksus, men absolutt en nødvendighet. Mange er ikke kommet lenger enn til aa se det, men det er allerede meget. Andre er kommet meget lengre, de er kanskje ennu ikke blitt personlige kristne, men er begynt aa søke og lengte. Det er vidunderlige frukter av den stille Guds gjerning, vi kan næsten si hans underjordiske gjerning i vaart folk. Roret holder sakte paa aa bli lagt om i det norske folk. Det fryder mig aa tenke paa det, og jeg har det stille haap at det av dette stille, sakte Guds arbeide, naar Guds time er inne, skal komme en stor vekkelse over hele det norske folk. Vi skal be om at Han fører denne gjerning frem til den setter blomst og frukt i en rik og stor vekkelse.

Efter professor Hallesbys tale var det hilsener fra Trøndelag ved sekretær Lars Sæter, fra nordmenn i Sverige ved felprest Josef Norborg og fra Danmark ved redaktør L. Sørensen.

(«Nordisk Tidende.»)

GUDS FOLK OG TEATRET

Om dette emne skriver Arne Rydland i "Indremisjonstidende" i 1934 nedenstaaende leseverdige artikkel. Der har altid vært kamp mot skuespil fra de kristnes leir — like fra Tertullians tid til vore dage. Men naar der paa scenen fremføres bibelske og kristelige emner, reiser der sig et av harme og sorgfylt skrik fra all levende kristnes hjertes. Men i den diskusjon som har vært ført i dagspressen om dette emne, er kommet frem ting som er saart at se. Rydland berører dette her. Vi gir hans uttalelser vor fulde tilslutning.:

"I paaskehelgen har Det norske teater synt frem skuespillet "Ordet" i Oslo. Som reklame for stykket er der i "Aftenposten" for 12. april rykket ind uttalelser fra ikke mindre end fire lutherske sogneprester og en biskop som alle roser stykket i høie toner. — Sogneprest Brekke anbefaler alle prester og kristne til at se stykket fordi det er saa

opbyggelig. — Sogneprest Hygen sier stykket virker sterkere paa ham end noen preken. og biskop Støylen sier det var "ei fra-mfraa god teaterframvisning".

Vi staar her foran et tilfelde hvor fremstaaende "ordodokse" teologer ikke bare selv gaar i teatret, men ogsaa opfordrer kristne mennesker til at gaa der, og det enda til i paaskehelgen. Mange vil sikkert bli forferdet over at slikt virkelig kan forekomme. Tilliten til vore prester har saa dype røtter baade i kristenlivet og folkelivet at man i det lengste kvier sig for at feste tillit til slike meddellser. Det er av de ting som skaper sorg i mange kristne hjertes.

Det klages over at den religiøse forvirring er stor i vore dager. Kan man igrunden undres noe over det? — For at holde os bare til dette ene spørsmaal: Fra legfolkets side advares der sterkt mot teater i alle dets former. Det omtales som et produkt av en verdslig fornøielseessyk aand, og kan derfor heller ikke andet end virke verdsliggjørende og sløvende paa alt sant kristenliv. — Og saa staar fremstaaende geistlige frem og opfordrer "alle prester og kristne" til at gaa i teatret. Hvad skal saa folket tro?

For ganske kort tid siden blev en av de kvindelige skuespillere paa Nasjonalteatret omvendt til Gud. For sin samvittighets skyld kunde hun ikke lenger være skuespillerinde, ikke engang i barneforestillinger. Hun gav op alt, enda det var hendes levebrød. Det var resultatet av et møte med Gud. Ganske kort tid efter blir "prester og kristne" opfordret til at gaa der, opfordret av dem som er sat til at være hyrder og tilsynsmend. — Hvem har saa ret, skuespillerinden eller prestene? — Alle som har oplevet frelsen i Jesus Kristus vet det, og kan-ske mange andre ogsaa. Det nytter ikke at komme med utenom-snak om kunst og den-lags. Det sind Gud gir det gjenfødte menneske roper i hellig alvor: Guds folk, hold dere borte fra alt som teater heter. Det nærer ikke dit aandelige liv. Det drar dig ikke nærmere ind i Jesu lidelsessamfund. Men det gjør dig overfladisk, verdslig og fornøielseessyk.

I disse dager har prestene gaat i brodden for at faa istand en protest mot at Gud blir synt frem paa scenen. — Det vil efter ligge snublende nær for mange at spørre omtrent slik: I hvilken interesse er det dette blir gjort? — Er det for at holde teatrenes moralske nivaa saapass oppe at "prester og kristne" teatergjengere skal kunne sitte der uten at føle sig støtt, — med saa noenlunde god samvittighet? — Vilde disse aandelige ledere ha vært saa nidkjære om protestene hadde omfattet alt som teater heter? — Mange spør, undres og — tviler.

Vi vet saa inderlig vel at mange prester og biskoper leser slike opfordringer med avsky, og i likhet med kristenfolket for-øvrige protesterer med et ærlig hjerte mot at det hellige blir dradd ned i smusset. Det er selvfølgelig ikke dem vi ønsker at ramme. Men det er den aand som av al makt er virksom for at faa grensene jevnet ut. Det hvite skal gjøres graat og det sorte skal pusses op til det blir en passende blandig alt sammen. — Saa staar vi tilslut i fare for ganske at glemme, at der hvor den kristne slaar av paa sandhetens krav for at tekkes verden, der har allerede djevelen vundet seier. — Der hvor den levende kristne slutter at kjempe mot sit eget jeg, der er skilleveien som sikkert og jevnt fører hjertet bort fra det intime samfundsliv med Gud, og ind i den store, rummelige skodde-heim hvor de pene religiøse, uomvendte menneske har slaat sig til ro med et kristelig paa en verdsliggjort aand.

Der kunde være mange andre ting at komme ind paa i denne forbindels. Men plassen tillater det ikke nu. Vi vil bare være med og rope ut: Guds folk. Hold linjene klare! — Det kan godt være at mange vil kalde os trangsynte pietister. La dem bare. Det er bedre at taale haan og spot end at ro sig saa langt ut paa verdens hav at vi taper vort liv. Saa protesterer vi mot al slags teater paa den maa-ten som er aller mest effektiv:

Al teatergang være bannlyst inden den kristne leir." —(Budd.)

"Train up a child in the way he should go, and when he is old he will not depart from it." —Proverbs 22:6.

It was a blessed privilege to spend two months this summer at Fort St. John, B.C. training children in the ways of the Lord.

Fort St. John really seemed to bring one into a new world. But both climate and people weren't much different from home, so probably many would be surprised as they heard this when they asked questions such as, "Did you see any Eskimos?" "What do the people live in?" "What do they eat and dress like?" "Is there any snow and ice?" "Did you see the midnight sun?" No, it wasn't that far away. Much of the country between here and there consisted only of trees, green ones and many burned ones as forest fires had swept through there. Then too we would pass settled country with its fields, its homes, towns, trees and rivers. We went on until finally our rough ride was over as the train came to the end of the rail in Dawson Creek. From there we drove by bus along the Alaska Highway to Fort St. John. It wasn't a large Fort city as I'd expected it to be, but rather a town, with no street cars or trains, in fact we never heard a train whistle while we were there. We'd come to our mission field and it was good to be there. We were thankful to God who had guided us all the way.

People were very friendly and satisfied with what they had, working hard to clear more land, living in their humble log houses. What we missed most was water. Yes, it really meant something to ask for a drink of water up there. They would store ice and that would be their drinking water during the summer. Spiritually they were in need of Jesus, the living water. We were happy to meet some Christians but certainly saw the need of workers in His vineyard there. It was good to work with the children. We contacted about ninety children all in all, ninety precious souls that Jesus wants to be kept for Him. It was wonderful to note the interest they took in the work. How they would listen with open eyes and mouths, how they would drink in every word because these were living words of Jesus. It meant something when they expressed their joy of learning about Jesus and His love for them and other children. It meant much to me when one of the girls told me she didn't know before that Jesus had died for her sins. It meant much for it showed me the great need of spreading the gospel. We who have the words of Life—what are we doing with them. O, Christian friends we need to pray much for willingness to tell others about Jesus. People so near us, and do not know the redemption story. Truly our Home Mission Field is large and the workers are few. Few workers probably because we are holding back.

May we earnestly pray now for those who are out working in their midst and we need to pray also "Lord, make me willing to go." O may we as Christians have a clearer vision of His saving grace for all mankind. God bless our Mission wherever we are.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Mathew 5:16.

—Amy Grue.

Our Treasure

We have a little sister,
A gift from God above,
That He sent to bless our home,
Thro' His undying love.

She is the sweetest baby
That ever we did know,
With a sweet innocent look
That makes us love her so.

Her eyes are a sparkling blue,
Her smiles are happy too
Because they bring us sunshine
And make the gray skies blue.

If God lets us keep her,
That's if it be His will,
We should all love more and more
The place that she doth fill.

Sylvia Pederson,
Torquay, Sask.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"And having found one pearl of great price, he went and sold all that he had, and bought it." Matthew 13, 46.

Man's greatest misfortune is not that he sins and destroys both himself and others by his sin. Nor that he, on account of his sins, has incurred a debt that he cannot pay and that has separated him from God. Nay, man's greatest misfortune is that he does not see his own need nor his own salvation. He does not see his Savior. He stumbles over the treasure every day and still does not see it. Thus we begin to realize that salvation really consists in seeing the treasure. Yes, that is the miracle, of salvation. When this miracle does take place, the same thing happens to us as happened to the merchant. We become willing to give up everything in order to keep the pearl of great price. Notice the people who through a spiritual awakening catch a glimpse of the pearl. They do not haggle any longer for the purpose of clinging to sin of one kind or another. Nay, the prayer and the cry of their soul is that no sin may hinder them from coming into possession of the pearl. They no longer squirm away from making a full accounting before God, which they feared before more than anything else. Now they would gladly turn their hearts inside out in order to be certain that there was no deceit anywhere. They have only one sorrow: they cannot get possession of the pearl. Now and then it seems that they have really found it. They become as happy as children. Then it slips out of their grasp again.

My friend! You have the pearl. Blessed are they that hunger and thirst! Blessed are they who mourn.

Victorious Living

Who has not heard it said, or have themselves experienced that, "When I consider," the Christ of Calvary, His victory over sin for me, the life He admonishes of daily victory over sin, death and the power of the Devil, I certainly feel I'm a long way off. I know He's forgiven my sin, but my daily life is anything but inviting and that of an "overcomer" (Romans 8:37.) It is H. W. Smith in her book, "The Christian's Secret of a Happy Life," who records the observation of a keen observer of the Christian life who once said to her, "You Christians seem to have a religion that makes your miserable. You are like a man with a head-ache. He does not want to get rid of his head, but it hurts him to keep it. You cannot expect outsiders to seek very earnestly for anything so uncomfortable."

WHAT DO WE MEAN BY THE VICTORIOUS LIFE — Gal. 2:20; Eph. 3:17; Col. 1:27; 1 John 3:24; John 15:4. These passages give the glorious truth of the indwelling Christ. "Christ in me the hope of glory." "I live, yet not I, but Christ liveth in me." Then, the victorious life is Christ reigning as Lord in every portion of my being and in everyone of my relationships. Inwardly He has the say-so. Outwardly He has the say-so. "A double-minded man is unstable in all his ways." "Ye cannot serve God and Mammon." A spiritual "dyarchy" within the soul is impossible, though many a soul tries living in just that. Certainly the principle of duality in human government has never been the victory of "freedom" in any sense of the word. Note the failure of Lot. He was evidently a saved man (II Pet. 2:7), but a man whose life was not the life of victory (Gen. 19:14, 33—38). And why? When choices came his way he forgot to consult God (Gen. 13:10-13). He was inwardly divided. He wanted God's will, but he wanted Lot's will too.

But it also means outwardly in every relationship, that He rules! Our relationships with others are just as much a part of our personal life as our inner life. If our social life is not governed by the same rulership we will never experience victory. Think through the whole was picture of today. Have we been Christian in our social relationships? Living the Spirit life, bearing "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, tem-

perance," the fruit of the Spirit? (Gal. 5:22.) Or in our church life, our home life, our business life, etc, *Who rules?*

HOW SUCH A LIFE IS OBTAINED—Red I Kings 20:1-4. What Ben-hadad asked was absolute surrender, and what Ahab gave was absolute surrender! So it was with Moses, Abraham and Paul. So too with every soul who would find peace with God, and victory in daily living! Thank God, it was through baptism we received Christ, and that unto intended victory throughout life! But am I now His very own by the obedience of faith?

In order for a lump of clay to be made into a beautiful vessel, it must be entirely abandoned to the potter, and must lie passive in His hands. Consecrated for the Master's use! A physician was having a difficult time understanding this thing when he was asked, "Suppose, in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your special care in order to cure him, but who should at the same time refuse to tell you all his symptoms or to take all your prescribed remedies, and should say to you, 'I am quite willing to follow your directions as to certain things, because they commend themselves to my mind as good, but in other matters I prefer judging for myself, and following my own directions.' What would you do in such a case?" "Do!" he replied with indignation, — "Do! I would soon leave such a man as that to his own care. For, of course," he added, "I could do nothing for him unless he would put his whole case into my hands without any reservations, and would obey my directions implicitly." *Implicit obedience* is the only chance of cure.

The 1946 Program Series

The Program Series of the W.M.F. for 1946 is, "Patterns for Christian Living," thus reminding ourselves that the pattern worthwhile is the pattern drawn in the Word of God. Several of the programs are seasonal in nature, but all of them are studies in Christian living. The January program begins the year with the thought, "Create in me a clean heart, and renew a right spirit within me." The March program is a Lenten meditation and a call to contrition. The April program, "Easter Daylight Faith," is an exceptionally beautiful and helpful meditation on the resurrection theme as applied to our daily living. In May, we remember Mother's Day with a study of Christian motherhood; and a Thanksgiving program and a Christmas program. The other programs study the Christian as missionary, as steward, as head of his home, as leader in public life, as partaker in public worship. We believe there will be something of value for everyone in this series.

There are also packets for all the Departments of the W.M.F. For the Education secretary there are several things; a pamphlet on Thank Offering; Helps for The Christian Nurture Secretary. There will also be available some new Cradle Roll material — a new pamphlet of helps in Cradle Roll work, some material and suggestions for Cradle Roll parties, and a little Cradle Roll picture pamphlet to be used as a souvenir at Cradle Roll functions, but it is doubtful whether these will be ready in time for the packet. Watch the News Bulletin and The Shepherd for further announcements.

The Charities department has a playlet introducing each phase of charity work in our church and several other pamphlets.

There is no lack of new material for the other departments of Life Membership and In Memoriam, Promotion and Missions.

Now our great task is to get this material into the hands of those who need and could use it. And this is where the district, the circuit, and — most especially — the local literature chairmen are extremely important. (If there is no literature chairman, your local Ladies Aid presidents, please see to it that your Aid is using this fine literature, and use every opportunity to promote good reading.) *From the "News Bulletin".*

The Value of Bible School Training as preparation for Nursing

Many times we read in God's Word that Jesus took His disciples aside from their work for a season to be quiet and learn more of Him. We young people, too, definitely need a time of refreshing and preparation before going out into the world. Most of us, after finishing high school are anxious to leave home where we have had guidance from good parents and "start out on our own". We are so sure that we are old enough and wise enough and yes, even strong enough to withstand any temptation that fall in our paths—in other words we are certain that we are now fully prepared. Yes, perhaps, we have passed the required final examinations and have received our diploma which enables us to enter our chosen profession. But is that all God asks of us? No, I feel that He calls us to "Come ye yourselves apart and rest awhile." The place to do that is at our Bible School. Indeed that is where we receive our preparation from the Lord.

My months spent at SLBI were the most blessed and most profitable ones of my life. I have had some say to me "If you had not spent that time at Bible School you would have been finished with your training by now. Yes, that is true, but what was gained in those months is profitable for now and through eternity. I not only came face to face with my own sinful condition, but that of the whole world. Each individual person is sin-sick and in need of a Physician. For the nurse then there is such an opportunity to minister to the sick soul while caring for the sick body. The study of Personal Evangelism at Bible School was such a wonderful preparation for this. God grant that we who have such opportunities may accept the responsibility that is ours.

May I not forget to add a word of praise and thanks to the instructors who so ably pointed out to us the great truths. Our principal was always ready and willing to extend a helping hand and his wise counsel and guidance meant much to me.

Last but not least, the fellowship which I enjoyed with Christian friends at classes, meal time, prayer meetings, choir practices, socials, etc. mean so much to me now. The environment and companions in a nursing school are not always the best. It is such a strength to know that friendship made at Bible School are lasting ones.

Let me urge every young girl who has the desire to become a nurse to attend Bible School for a time no matter how short it may be.

Come ye yourselves apart and rest awhile
Weary, I know it, of the press and throng
Wipe from your brow the sweat of dust
and toil

And in my quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known,

Alone with Me, and and with My Father here,
With Me, and with My Father, not alone.

Then fresh from converse with your Lord
return

And work til daylight softens into even,
The brief hours are not lost in which ye learn

More of your Master and His rest in Heaven.

None but God can satisfy the longings
of the immortal soul. As the heart was made for Him, He only can fill it.

—Trench.

Prayer

"Prayer is the appointed means by which rivers of energy are unsealed and directed to some crying needs. Prayer lifts the sluice-gate and lets the full supply of life-giving water flow into our lives. Prayer moves the mighty hand of God and makes things come to pass in our lives.

—A Call to Prayer.